



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ⁵⁵¹⁴ the winnowers-she, ^y firmly winnowing ⁵⁵¹⁵ .	وَالذَّارِيَاتِ ذُرْوًا ﴿١﴾
2. Then the bearers-she ^{y5516} (of) a <i>wegra</i> ⁵⁵¹⁷ (heavy-burden).	فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾
3. Then the runners-she ^{y5518} , (in) firm easiness ⁵⁵¹⁹ .	فَالْجَارِيَاتِ يُسرًا ﴿٣﴾
4. Then the allotters-she ^{y5520} (of) firm a matter ⁵⁵²¹ .	فَالْمُقْسِمَاتِ أَمْرًا ﴿٤﴾
5. Verily what you ^z (are being) promised surely (is) <i>ssa'degon</i> (credible/always truth manifest).	إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾
6. Verily/truly the <i>Deen</i> ⁵⁵²² (requital) (is) surely befalling/occurrent.	وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾
7. By ⁵⁵²³ the Heaven ^w , the <i>hubok'e</i> (paths ^o) possessor ⁵⁵²⁴ .	وَالسَّمَاءِ ذَاتِ الْحُبُوكِ ﴿٧﴾
8. Verily you ^b (are) surely in a say ^x dissident/different.	إِنْ كُنْ لَفِي قَوْلٍ مُخْتَلِفٍ ﴿٨﴾
9. You ^{afako} (to be off-right dissuaded/ speciously deterred) a ⁿ (off) it ^x who ^p ofeka (he had been offright dissuaded/ speciously deterred).	يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾
10. (Had been) killed the <i>kharrassona</i> ⁵⁵²⁵ (vast/iterative conjecturers/liars).	فَقُتِلَ الْخَرَّاصُونَ ﴿١٠﴾
11. Who ^t they (are) in an abyss <i>sa'boona</i> ⁵⁵²⁶ (they who are unmindful of present/future situation).	الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾
12. They ^z ask: <i>ayyana</i> ⁵⁵²⁷ (which momentous period) (is) the <i>Deen's</i> (Requital's) Day ⁵⁵²⁸ .	يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾
13. Day they over The Fire ^w (are to be) essayed they ^z .	يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

⁵⁵¹⁴ In Arabic the letter “و”= “and!” However, in Arabic “and” has additional meaning as an article used to swear by the name of Allah! In English the equivalent for swearing is “by” and not “and!” Therefore, since this *Ayah* begins by making an oath by the name of “الذاريات,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*! Clearly in English “و” will not suffice the meaning!

⁵⁵¹⁵ The word “ذروا” is absolute object= مفعول مطلق, i.e. in place of an infinitive noun! Infinitive noun is used to emphasize, to specify, to absolutely confirm or affirm the action in reference! Hence, “firm” to qualify the winnowing!

⁵⁵¹⁶ That is the clouds, see الطبري!

⁵⁵¹⁷ The word “وقرا” with كسرة on the و, is “burden” and some say “heavy burden!” See اللسان! Also the “وقرا” is what is carried internally (like a fetus in the womb) or externally like the date-palm's sheath and bunches, or any burden which can be carried on a donkey or the mule! This is versus the “وسق” of the camel load!

⁵⁵¹⁸ That is the ships, see الطبري!

⁵⁵¹⁹ The word “يسرا” is absolute object= مفعول مطلق, see footnote 3460 above in this regard!

⁵⁵²⁰ That is the angels, see الطبري!

⁵⁵²¹ The word “امرا” could be “حال=conditional, i.e. they are commanded, or absolute object= مفعول مطلق, see footnote 5745 above in this regard, i.e. absolute object= مفعول مطلق!

⁵⁵²² The word “Deen”= “الدين” = “religion” has several meanings, among them: requital or recompense, remuneration as in this *Ayah*, or Day of Judgment, where everyone is accorded his/her dues, good or bad!

⁵⁵²³ See footnote 5544 above regarding “و” for swearing, in this case with respect to the Heaven!

⁵⁵²⁴ According to Ibn Abbas, “Qur'an translator” the word “حبك” means the crafted perfectly, i.e. the heaven!

⁵⁵²⁵ The word “خراصون” is plural for “خراص” not “إخراص” and “خراص على وزن فعال” therefore, “خراص” is simultaneously vast (=عظيم) and iterative = (كثير) both in conjecturing/lying!

⁵⁵²⁶ The word “ساهون” is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation!

⁵⁵²⁷ The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with reverence and magnanimity for whatever “أيان” was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

⁵⁵²⁸ See footnote 5322 above regarding “Deen!”

14. Let-taste you ^z your ⁿ essay ^w ; this (<i>is that</i>) which ^x you ^c were by it ^x <i>tasta'ajelona</i> (<i>affirmably hasten you^z</i>).	ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the <i>muttaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) (<i>are</i>) in gardens ^w and wells ^w .	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking ⁵⁵²⁹ they ^z , what gave them their Lord; verily they [were] before <i>tha'leka</i> (<i>he-that-afar-it/that</i>) benefactors.	ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They ^z [were] a little of the night when ^o <i>yahja'aona</i> ⁵⁵³⁰ (<i>they^z nocturnally interruptively-sleep</i>).	كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the <i>as'ha're</i> (<i>dawns' ere</i>), they <i>yastaghferona</i> ⁵⁵³¹ (<i>seek forgiveness they^z</i>).	وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (<i>is</i>) a right for the requester and the <i>mahroome</i> (<i>he who was deprived</i>) ⁵⁵³² .	وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾
20. And in the Earth ^w (<i>are</i>) <i>Aya'ton</i> ^w (<i>signs/proofs</i>) for the <i>muqeneena</i> (<i>believers with certitude</i>).	وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
21. And in your ⁿ selves, ^w do then not discern you ^z .	وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven ^w (<i>is</i>) your ⁿ <i>rez'qa</i> ^x (<i>rain/victuals for sustenance</i>) ^x and what you ^z (<i>are being</i>) promised. ⁵⁵³³	وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's ^w and the Earth's ^w Lord verily it ^x (<i>is</i>) surely right; like what surely you ^b pronounce.	فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾
24. Has <i>ataka</i> ^x (<i>happed-on/come-to you</i> ^g) ^x Ebraheema's (<i>Abraham's</i>) guests' discourse, the <i>mukrameena</i> (<i>they who are hospitality accorded and honored</i>).	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
25. <i>Edb</i> (<i>when/as</i>) entered they ^z on him then said they ^z : <i>salaman</i> (<i>peace [be on you</i> ^g]); said [<i>he</i>]: <i>salamon</i> (<i>absolute/-infinitive peace[on you</i> ^g]); people, <i>munkaroona</i> ⁵⁵³⁴ (<i>unknown folks</i>).	إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ﴿٢٥﴾
26. Then <i>ragha</i> ([<i>he</i>] <i>dodged/furtively swerved</i>) to his family ^w ; then [<i>he</i>] came by a fat calf ^x .	فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾
27. Then [<i>he</i>] neared it ^x to them; said [<i>he</i>]: would not ⁵⁵³⁵ eat you ^z .	فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

⁵⁵²⁹ That is to say they are following their Lord's prescriptions and proscriptions!

⁵⁵³⁰ The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*!

⁵⁵³¹ The word "يَسْتَغْفِرُونَ" = "يَطْلُبُونَ الْغُفْرَانَ" = "*they^z seek forgiveness!*"⁵⁵³ In English there is *no seemly way* to say: "*يَسْتَغْفِرُونَ* *per se*! So I settled for saying: "*they^z seek forgiveness!*"

⁵⁵³² The word "المحروم" *singular, masculine, objective noun*, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroom*!

⁵⁵³³ That is the *rain water* to enliven the land and also whatever is in the "الروح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter!

⁵⁵³⁴ The word "*munkaroona*" is *masculine, plural, objective noun*, with *no English equivalent per se*, meaning "*folks unknown!*"

⁵⁵³⁵ Clearly this "أَلَا" is the "أَلَا" for "عرض الترغيب أو التحريض" i.e. *urging or desiring, promoting the action of the following verb!* In this case the "*desiring*" action!

28. So [be] perceived/conceived ⁵⁵³⁶ of them a <i>keheyfatan</i> ⁵⁵³⁷ (circumstantial state-of-fear) ^w ; said they ^z : let-not [you ^s] fear; and <i>bashsharo</i> ⁵⁵³⁸ (they ^z told pleasant tidings to) him by a <i>ghola'men</i> ⁵⁵³⁹ (boy) omniscient.	فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِنِعْلَمٍ عَلِيمٍ ﴿٢٨﴾
29. Then <i>aqbala'te</i> ([she] forwardly-advanced) ^w his woman/wife in a vociferousness ^w ; then slapped-she ^y her face; and said [she]: <i>ajoozon</i> (an aged-woman), sterile/barren.	فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾
30. Said they ^z : like <i>tha'leka</i> (he-that-afar-it/that) said your ^y Lord; verily He (is) The <i>Hakeemo</i> ⁵⁵⁴⁰ (infinite <i>bekmah</i> ⁵⁵⁴¹ Possessor), The Omniscient.	قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾
31. Said [be]: so what (is) your ⁿ <i>khattbo</i> (serious matter); O, you the <i>mursaloona</i> (sent-messengers).	۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾
32. Said they ^z : verily we (had been) sent to a people criminals.	قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
33. To send [we] on them stones ^w of mud.	لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾
34. <i>Musanwamaton</i> ^w (with signa) enda (by Rule of) your ^t Lord for the exceeders.	مُسَوَّمَةٌ عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
35. So egressed we whom ^p [was] in it ^w of the believers.	فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ ﴿٣٥﴾
36. So not we found in [it] ^w other than a house of the Muslims.	فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾
37. And we left in it ^w an <i>Aya'tan</i> ^w (signpost/sign) for whom ^f they ^z fear/know ⁵⁵⁴² the torment the painful.	وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
38. And in <i>Mosa</i> (Moses) <i>edh</i> (when/since) We sent him to Pharaoh by an authority ^x manifest ^x .	وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ مُّبِينٍ ﴿٣٨﴾
39. Then he shifted/diverted by his force ⁵⁵⁴³ and said [be]: a magician or a maniac ⁵⁵⁴⁴ .	فَتَوَلَّىٰ بَرَكْنَهُ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
40. Then We took him and his soldiers, so <i>nabathnaho</i> (We slightly-cast him) in the <i>yamme</i> (sweet/salty water sea) while he (is) a blameworthy.	فَأَخَذْتَهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in <i>Aaden edh</i> (when/since) We sent on them the wind ^w , the barren/sterile.	وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
42. Not leaves ^w [it ^w] of a thing [it ^w] came-she ^y on it ^x except [it ^w] made it ^x like ⁵⁵⁴⁵ a decay.	مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾

⁵⁵³⁶ The word “أوجس” means to *conceived in the mind, apprehended mentally*! See الراغب!

⁵⁵³⁷ ⁵⁵³⁷ The word “*keheyfab*”= “خيفة” is a *noun* etymologically it is “خوفاً” as if it is a *once*! Hence, it is a *circumstantial* “state-of-fear” for a given situation! See تاج العروس. And (S20:67) provides strong support for “خيفة” as so stated, as the *Ayah* says: “So, [be] perceived in himself a *keheyfatan* (a circumstantial state-of-fear) *Mosa* (Moses)!” Moses’ *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

⁵⁵³⁸ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasher*on=إبشراً يبشراً مبشراً

⁵⁵³⁸ The word “*ghola'men*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

⁵⁵⁴⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁵⁴¹ See the *Lexicon* attached to this Translation for “*bekmah*”

⁵⁵⁴² Linguistically the word “خاف” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

⁵⁵⁴³ That is his entire soldiery and power, as the word “ركن” in “ركنه” means: his supporters of soldiery!

⁵⁵⁴⁴ The word “مجنون” is a *noun* corresponding to “maniac” rather than “insane” which is an adjective!

⁵⁵⁴⁵ The word “الرميم” of “الرممة” which is designative of bones in decay! See الراغب!

43. And in <i>Thamooda edh</i> (when/since) (had been) said for them <i>tamatta'qo</i> (let-relish you ~ the transitory worldly delight) until a while.	وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
44. Then recalcitrated they ^z <i>a'n</i> (regarding) their Lord's command; so took-she ^y them the thunderbolt-she ^y while they ^z look.	فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
45. So not could they ^z of a standing and nor were they ^z succorers/victors.	فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾
46. And <i>Noohen's</i> (<i>Noah's</i>) people of earlier; verily they were people <i>fa'seqeena</i> (rebels-vis-à-vis Allah's command).	وَقَوْمُ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
47. And the Heaven ^w We built it ^w by <i>ay'den</i> ⁵⁵⁴⁶ (divine or Might of Might), and verily We surely (are) expanding-/expanders.	وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth ^w We spread it ^w ; so <i>ne'ama</i> (most excellent) (are) The Eveners.	وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيِّدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs ⁵⁵⁴⁷ , <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b reminiscence you ^z .	وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you ^z to Allah; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifest.	فَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾
51. And let-not make you ^z with Allah an <i>elaban</i> (a deity) another; verily I am for you ^b from Him <i>natheeron</i> (iterative warner) manifest.	وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ءَاخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾
52. Like <i>tha'leka</i> (he-that-afar-it/thai) not <i>ata</i> ^x (happed on/come to) ^x whom ^r of before them of a messenger except said they ^z : a magician or a maniac ⁵⁵⁴⁸ .	كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾
53. Have they ^z mutually enjoined by it ^x ; rather they (are) people tyrants.	أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So let-divert [you ^s] <i>a'n</i> (off) them; thus, not you ^s (are) surely a blameworthy.	فَقَوْلٌ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
55. And let-remind [you ^s], as verily the reminding/-remembrance ^{w5549} benefits the believers.	وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they ^z [Me] ⁵⁵⁵⁰ .	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. Neither [I] want from them of a <i>rez'qen</i> ^x (provision-/virtuals for sustenance) ^x and nor [I] want that <i>youtt'emoo'ne</i> (they ^z give to: ingest [I]/feed) [Me] ⁵⁵⁵¹ .	مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾

⁵⁵⁴⁶ The word “أَيْدٍ”=“ay'den,” linguistically speaking is “power/strength/might” However, in this case, it is Allah's! Allah clearly could endow it to any of His creatures! There is no single English word to mean “أَيْدٍ” per se! That is why the word “أَيْدٍ”=“ay'den” is transliterated! See اللسان!

⁵⁵⁴⁷ The word “زَوْج” in “زَوْجَيْنِ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاجٌ” which could also mean: (2) similars, i.e. the look-likes!), (3) hues! See اللسان!

⁵⁵⁴⁸ The word “مُجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

⁵⁵⁴⁹ The word “ذَكَرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

⁵⁵⁵⁰ The letter “نَ” in “يَعْبُدُونَ” by Arabic (linguistic) Rule, is called “تون الوقاية أو العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “يَ”! The speaker's pronoun “يَ” in “يَعْبُدُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

58. Verily Allah, He(is) The *Raḥḥāqo* (Ever/ Stout Giver of: provision/ victuals for sustenance/ rain) the Might^w Possessor, The *Ma'teeno* (Strong and Indefatigable).

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ ﴿٥٨﴾

59. So verily, for whom^r *dhalamo*⁵⁵⁵² (they^z wronged) (are) *dbanoban* (offenses) like their companions' *dbano'be* (offenses); so let not *tasta'ajelona* (affirmably hasten you^z).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. So *waylon* (lengthy: woe/ bane/ valley in Hell) for whom^r disbelieved they^z of their day which^x they^z (are being) promised.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ
الَّذِي يُوعَدُونَ ﴿٦٠﴾

⁵⁵⁵¹ Ibid, only with respect to “إيطعمون”

⁵⁵⁵² The word “ظالم” = “فاعل الظلم,” = injustice-doer, and “ظلم” = “wronged.”